VOL. II. OCTOBER, 1887. No. 10.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

VOL. II. OCTOBER, 1887. No. 10.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

At the late International Medical Congress, held in Washington, the claim was made by Prof. Dominguez Freire, of Rio Janeiro, Brazil, that he had discovered the germs and method of inoculation for the prevention of yellow fever,—a claim which, if it proves true, marks one of the most important events of this generation in the medical world.

At its September meeting the American Unitarian Association appointed Rev. George Batchelor "to represent it the coming fall and winter in the west and to look after its interests." Few men are better known in the denomination than Mr. Batchelor, or are more esteemed.

The Boston Young Men's Christian Union has now reached a membership of almost 5,000, and the gymnasium connected therewith has reached a membership of almost 1,000. Of none of its noble institutions has Boston more reason to be proud than of its Y. M. C. U., which is doing so much to keep the thousands of homeless young men of that great city from evil associations, and to help them to intelligence, health, good associations, industry, economy, virtue and religion.

The Universalist Profession of Faith, adopted at Winchester, N. H., in 1803, and generally accepted by the denomination in this country, is the following:

I.

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

II.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

III.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works: for these things are good and profitable unto men.

Says Rev. George C. Haddock: The doctrine of an endless hell dethrones deity; for if there is a power in this universe that can permanently defeat God, then that power is greater than God.

Says Theodore Parker:

The old forms of religion are passing away, and will be forgotten. They were the scaffolding whereon men went up and down, or the derricks wherewith they lifted up the precious stones they had quarried out, wherewith they were building up the great temple of the perfect religion, the worship of God in spirit and in truth. That springs from the nature of man, and accords with the nature of God, and shall never pass away.

The Universalist, speaking of "that good and wise preacher of truth and practicer of righteousness, the late Wm. G. Eliot, D. D.," makes the following broad and

generous utterance regarding the Unitarian denomination:

The Unitarian body has produced a remarkably large number of men of distinction. The popular idea is, that the only chance for distinction among Unitarians is through literary or scholastic attainments, or by some form of radicalism. This is a mistake. The number of Unitarian clergymen who have gained national reputation through the beautiful fulfillment in themselves of the spirit and power of a minister of Christ is larger in proportion to the size of the denomination, we think, than in any other sect. Among these men, famous for manifold self-denying Christian service, Dr. Eliot holds an honored place.

It is plain that a wide-spread mellowing and change of feeling regarding the whole subject of probation, hell and the future existence, is making its appearance in the Christian, even in the so-called orthodox Christian world. This is frankly confessed by Rev. Thomas P. Field, D. D., in a paper in the *Andover Review*. Dr. Field says:

"The fact is, we who have lived through a half century have all changed our views and feelings more or less with reference to man's future state. There has been an increasing sensitiveness within the last fifty years to the sufferings of life. In families there is no corporal punishment to compare with what there formerly was. The punishment in schools bears very little proportion to that inflicted years ago. We are more sensitive even to the sufferings of prisoners, and in all sicknesses medical skill will use its anæsthetics and homœopathic doses in place of the harsh treatment of former times. We project our feelings necessarily somewhat into the future life, and people now will not hear of hell torments as they once did. We would none of us endure for a moment such a sermon as that of Edwards on 'Sinners in the Hands of an Angry God,' and no one would think of preaching such a sermon if he could. Why, nowadays we hardly ever hear the word 'hell' used in a sermon, and future punishments are rarely alluded to. It is all partly because of an increased sensitiveness to suffering and a deeper sympathy with the sufferer. Therefore we are all trying to find relief as we look to the future of mankind."

And yet, that orthodoxy even in its most advanced and liberal forms, must move forward a long way still before it emerges wholly from the dark shadows of past theological dogmas, is seen from an article published in a recent number of the *Christian Union*, from the pen of Dr. Lyman Abbott, the editor. The article is entitled "A Confession of Faith." Its substance is as follows: 1. The world, the entire human race, is in a lost condition, needing to be saved; 2. God in Christ has made provision for, and is working to effect, the saving of the race; 3. This will not go on forever. There will come an end, a limit, at "the judgment." Then the doom of the race will be sealed, probation will be over. Indeed he holds that some, long before death, reach the end, sin away their day of grace, become spiritually lost souls, so that for them, even while they are yet living in this world, "the door is shut."

Dr. Abbott is in many ways one of the broadest minded and best of our religious teachers in this country, but we think he lacks much yet of adequately comprehending the great thought of God's Fatherhood, which certainly Jesus made central in all his teachings. We think Dr. Abbott could hardly turn from the reading of the parables of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son, to write such a Confession of Faith as he does, liberal and rational as it is compared with the confessions and creeds of the churches about us generally. We think the heretical Gerald Massey comes much nearer to a true understanding of the Great Teacher when he writes:

I think that heaven will not be shut for evermore,
Without a knocker left upon the door,
Lest some belated wanderer should come
Heartbroken, asking just to die at home—
So that the Father will at last forgive,
And looking in his face that soul shall live.
I think there will be watchmen through the night,
Lest any afar off turned them to the light;
That he who loved us into life must be
A Father infinitely fatherly;
And groping for him these shall find their way
From outer dark through twilight into day.

Our orthodox friends often charge Unitarianism with being a religion of negations. This charge Rev. W. P. Tilden answers triumphantly. He says:

Take a few of our leading and prominent doctrines. Is the divine Fatherhood

a negation? Is the divine sonship, as illustrated in Jesus, a negation? Is human brotherhood a negation? Is sin its own sure sorrow a negation? Is goodness its own blessed reward a negation? Is character the richest fruit of religion a negation? Is salvation by Christ—salvation by becoming Christ-like in spirit and purpose—a negation? Is the eternal life Jesus came to wake in human souls—an experience of the life that now is—a life to be sought here and now, a negation? Then who will tell us what positive truths are, and where they are to be found?

OCTOBER DAYS.

"Mine eyes have seen the Glory
Of the coming of the Lord,"
And o'er the face of Nature
I have seen His spirit poured!

His voice was in the rushing
Of the river as it rolled,
The breezes softly whispered
And His loving presence told!

The very trees were glowing
In their joy their Lord to greet,
And stripping off their treasures
Cast them radiant at His feet!

The mountains hid their faces
In a purple veil of haze—
All Nature joined in worship
On those fair October days!

M. L. D.

THE WORK IN ANN ARBOR.

In no place is the work of religion more important than in our great educational centers. That this is felt to be true by our Unitarian body in this country, is seen by the interest taken in the establishment of churches in such college towns as Ithaca, N. Y.; Exeter, N. H.; and Brunswick, Maine, in the East, and Ann Arbor, Mich.; Madison, Wis.; Iowa City, Iowa, and Lawrence, Kansas, in the West. The first of our distinctive "college town missions" was that at Ann Arbor, where Rev. Charles H. Brigham began preaching in 1865, and for twelve years, until his health broke down in 1877, did a work which for effectiveness in Unitarian propagandism has hardly been excelled by any like term of labor of any Unitarian minister in this country. A clear thinker, an able preacher, a man of great energy of character and will, and a scholar of most extraordinary attainments, he was just the man to attract the attention of and to influence young men. Rev. J. H. Allen followed Mr. Brigham for a year, and was succeeded in the autumn of 1878 by Rev. J. T. Sunderland, who has occupied the place ever since, with the exception of two years (1884 and 1885) during which time he was granted a leave of absence to fill the position of secretary of the Western Unitarian Conference.

Since the present pastorate began, a fine stone church has been erected on one of the best sites in the city; an excellent parsonage has been built; a liberal religious library of more than 1500 choice books (named "The Charles Brigham Library") has been established; a fund of $1200 has been created, the interest of which is spent annually in books; the local Unitarian Society has been much strengthened; the work among the students has been carried on in a way to bring under its influence usually from three to four hundred young men and women each year, a large per cent. of whom become attendants of the Bible Class or of one or the other of the regular Sunday services; a Unity Club has been carried on throughout the entire nine years with such success as to become the acknowledged leading literary club of the town; Unitarian tracts have been distributed at the church door and by mail to the extent, sometimes, of from 50,000 to 60,000 pages a year; and now there is to be connected with the work here the editing and publishing of THE UNITARIAN.

The success which the Unitarian Society has met with in its student work has not failed to stimulate, and to stimulate more and more, the other denominations to follow in its track. Within the last three or four years most of the leading churches in the city have organized young people's clubs similar to our Unity Club. Increasing attention has been paid to the importance of having in the various churches Bible Classes specially for the students, and conducted in a way to be the most interesting possible. Most of the churches have now provided themselves with attractive places of worship, and generally located near to or within very easy reach of the University. Within the University itself there is a large and active Students' Christian Association, which the local churches have done not a little to foster;

and now the association is to have a fine new building, money having been subscribed recently in Ann Arbor, Detroit and elsewhere to build it. Within the past year the Episcopalians have erected, on a corner opposite the Unitarian church, a Guild Hall. The upper story of the building is an auditorium, seating three or four hundred persons, and is fitted up with stage, dressing rooms, etc. Here the Guild, composed largely of students, has lectures, concerts and entertainments of various kinds. The second story is devoted to parlors, library, reading room, conversation room and dining room. On the first floor are a gymnasium and a bowling alley. The purpose is to make this building a general rendezvous or headquarters for the Episcopalian students of the University. A fund of $11,000 has been raised to pay all running expenses. The institution has been completed only a few months, but is already popular. Nor is this all the Episcopalians are doing. They are taking steps toward the establishment of a Theological School here. Already a lectureship has been created, with a fund of $10,000, and $5,000 raised toward a second—the lectures, religious in character, to be delivered each winter by eminent bishops, scholars and preachers of the Episcopal church, and to be free to students of the University and the general public.

The Presbyterians also have made a beginning toward a denominational house or hall. A lot has been donated, and it is proposed before long to erect a building of much the same character as that just described. Moreover, it has been the practice each winter for three or four years past to bring here half a dozen or so of the most eminent Presbyterian clergymen of the country to give courses of Sunday sermons and religious lectures in the Presbyterian church, similar to the course that is delivered each winter in Washington, by our best known Unitarian clergymen.

The Congregationalists are considering the question of founding a theological school in Ann Arbor, a paper having been read on the subject at one of the denominational gatherings in the state last spring by Rev. Mr. Ryder, pastor of the Congregationalist church here.

The Baptists are taking no steps towards establishing a theological school, but are doing much in the way of bringing eminent men of the denomination here to preach and lecture each winter.

Thus we see how important the different leading orthodox denominations are coming to feel this seat of the greatest University of the West to be as a center for religious work.

With all this effort put forth on their part to reach the students, of course the work of the Unitarian society to the same end becomes more difficult. And yet assisted by the fine new church, with its admirable appointments of auditorium, social rooms, reading room, library, and so forth, it is very gratifying to see how well our cause holds its own, and what a power the Unitarian society is among the students, as well as in the town. Hundreds of young men and women, even of those who rarely attend the services and do not make themselves known, go out to carry to all parts of the country, and to other lands, more favorable impressions of Unitarianism than they would have had but for the work the Unitarian church is doing in this community; and the scores and hundreds who become actively interested in our Gospel here, and, as so many do, enthusiastic advocates of it, go out to scatter our thought in aggressive ways in almost numberless places, and to be pillars in many new Unitarian churches yet to be established up and down the land.

In several ways, however, our work in Ann Arbor might be strengthened, and ought to be.

1. A fund is needed for distinct Post Office Mission purposes. This is one of the best points in the country for this work. Much of it is done, but much more could be if the means were at hand.

2. When Mr. Brigham was here he had a fund at his disposal (furnished by an Eastern lady) by means of which he was able to purchase and give to each member of his Bible Class each year two or three select Unitarian books. The effect of this was great, in attracting young men to his class, and in furnishing them as they went out into the world with the nucleus of a

Unitarian library, which would be pretty sure to do its work in the communities where they settled.

3. A fund to enable us to send THE UNITARIAN regularly to two or three hundred students.

4. A series of discourses delivered here every winter by our ablest and best known Unitarian ministers East and West, similar to the Washington course.

All this would cost no great outlay of money, and would yield returns to our Unitarian cause in this country a hundred fold.

And then, if the time should ever come for the establishment of another Unitarian divinity school, one distinctly in the West, what a place will Ann Arbor be for that! A half million dollars endowment of a school in a place where there is no great university, would not give to it the somewhat indirect but very real and important advantages which are offered by the University here—in its library of 60,000, soon to be 100,000 volumes, its instruction in almost every branch of human knowledge, and its 2000 students (1550 in the University and 450 in the high school) to draw from for ministerial recruits.

THE SOUL'S SUPERIORITY TO CIRCUMSTANCES.

Nature is not maleficent. She is only just. She would have us all learn the wise lesson of life,—that the mind was put here to reign over all things. She comes and gives gentle taps upon the hard chrysalis of sense and ignorance, trying to awaken the slumbering spirit; and, if we do not heed, then come harder strokes and still harder,—war, pestilence, revolution, famine, raging men and moaning women. Whence come these things, from some malign satan, from an ill-starred fate, from the judgment of an angry God? No; but from the failure of man to master affairs as he might, to guide the forces of nature for his highest welfare. That which is called a mysterious dispensation of divine Providence, is better named a plain result of human improvidence. A man's foes are they of his own household. When shall we look for the advent of some powerful savior, who will cast out of the soul imprudence, ignorance, apathy, —the devils which still lurk within, and more than they of Gadara torment the human race?

Whoever wills to conquer will conquer. The mind will convert battle-fields into waving harvests; chaos into beauty; and the furies into ministering spirits. Regular as the tide, persistent as a climate, strong as a trade wind, through this universe forever sweeps a current of will. It is that which makes the worlds and sowed them in the sky; which made man; which makes history; and which is rolling all the vast affairs of earth toward the fulfillment of high purposes. Chant the sovereignty of soul, O bard! creator of worlds and of man; former of nations and laws; giver of letters and music; builder and carver of temples and statues; discoverer of continents and seas, and the hidden secrets of earth and sky; wrester of power from the elements; conqueror of spectres and dragons, and ready to sound a hymn of triumph over death and the grave. Temperament, bad inheritance, poverty, pinched up brain cells, the immoral flow of blood, may be so many bars across the way of human progress; but they can all be broken down, or leaped over. They can be, because they have been. The Alps did not hinder Alaric and his Goths when he wanted Rome; nor could the Chinese wall shut out the nimble Tartar hordes. Neither can any Alps or wall of poverty or temperament daunt the determined soul. The soul is master. It was placed here, as in the story the man and woman were placed in the garden of Eden, to take control and subdue all things to its use.

Dare we, at this date of the world, chatter about the impossible, and begin to retreat because circumstances are adverse? Look at what was, and then at what is. From Egypt to America, from star-dust to Emerson, is a long, difficult path; but the race has traveled over it. To the resolute there is no such thing as the impossible, and like Mirabeau he calls it a "blockhead of a word," and wishes to be spared hearing it pronounced. The twelve labors of the giant Hercules symbolize what man can do; while he is determined nothing can withstand him. Sampson, in the Hebrew myth, could not be conquered;—the

ropes and the withes he easily broke until he told the secret of his strength in return for pleasure. Every year the Minotaur claimed its tribute of young men and maidens from Greece, until Theseus boldly entered the den of the monster and killed it. To the resolute soul every monster is vulnerable at last.

The stars in their course are in league with him who is fully committed to duty; the cherubim are his allies; the angels have been commissioned to bear him on his way, and the pestilence flees at his approach. His body may be conquered; but him nothing can hurt. Did harm come to Socrates in his cell, or Savanarola in the flames, or Jesus on the cross? That was their hour of triumph.

There have been souls, sent hither to teach the meaning of conscience and the moral law. Scarcely were they incarnated until they took a straight line for the stake, or the gibbet. But, as they went, they taught their countrymen the meaning of life,—that there is somewhat in man that is superior to all circumstances. Having gone to death, after generations gather around their lonely pathway and reverence it as if it had been pressed by the feet of a God. Dragged to the scaffold, one said, "a thousand deaths rather than defile my conscience." Nothing external could hurt him so long as his soul was unsullied. "Do you not know that we have power to hang you?" some captors said to their prisoners, and received for answer, "Do you not know that we have power to be hanged, and scorn you?" Threatened with excommunication, John Wyclif said, "The Church of Rome has not power to excommunicate a man unless he first excommunicate himself." Read in this light the significance of the sentence from the New Testament, "fear not them which kill the body, but fear them who would cast soul and body into hell." A dead body was a trifle compared with the calamity which befalls a soul which has been false to truth.

REED STUART.

If you do not wish for his kingdom, don't pray for it. But if you do you must do more than pray; you must work for it. —*Ruskin.*

MR. MAYO'S WORK IN THE SOUTH.

Among the influences which are creating the "New South" not the least is the "Ministry of Education," in which Rev. A. D. Mayo has been engaged for seven years. He returned August first from an absence of nine months, during which his labors were incessant and arduous. Beginning with the first of November, he spent three weeks in New York, Baltimore and Washington, lecturing and preaching; then in New Orleans six weeks; then in Mississippi two weeks; then by special request of the state authorities of Alabama three months were given to that state; May was devoted to lectures before white and colored teachers' associations, schools and public meetings in Georgia; in June Kansas, Missouri and Chicago were visited; and amid the heats of July the southern Chatauqua, at Mount Eagle, Tenn., was visited. By conversations with officials, by lectures before teachers, by addresses at public meetings, by arguments before legislative committees, Mr. Mayo labors to arouse interest in education, and to direct attention to the wisest methods of organization and instruction. Nearly every day of the week there is some meeting to attend, some address to be given. His reception among all political parties and all religious denominations has been cordial. Year by year the work grows upon his hands and becomes more fascinating in its outlook. In closing his report in the *Christian Register* of his year's work, he says:

"No year of our seven years' ministry has been so rich with varied interest and almost overwhelming opportunity as this. With better health than we have ever known; still on the sunny side of sixty-five; we have 'laid aside every weight,' and are studying all the economies by which what is left of time and strength may be given to this great and growing mission. It is no longer self-assertion or vanity to say that this 'Ministry of Education' has received not only a Southern, but a national recognition and indorsement. The work will go on while life remains to us, at whatever effort or sacrifice."

It is a pleasure to hear Mr. Mayo speak of the regeneration that is going forward in the South, a regeneration in which education bears so large a part. It is also a

pleasure to know that, in spite of so much hard work, his health improves. It cannot be doubted that our generous people will continue to provide for carrying on a work so large and so significant. O. C.

WHAT RELIGION OWES TO SCIENCE.

The world has heard a great deal in the past about the danger coming to religion from science. It is gratifying that at last we are beginning to hear something of the *good* coming from the same source. In an able sermon by Rev. M. J. Savage on "The Debt of Religion to Science" (published now in "My Creed") the preacher notes among other ways in which science has benefited religion, the following:

1. One gift of Science to Religion is nothing less than what is essentially a spiritualistic conception of the universe. There is a sort of grim irony in the fact that, while Religion has always been stigmatizing Science as materialistic, she herself has never been able to demonstrate the opposite of materialism, and has had to wait for Science to do it for her. For it is Science, at last, that has dealt materialism its death-blow, and made it reasonable for us to believe that the world is only the bright and changing garment of the living God. Religion has disbelieved and denounced materialism for ages; but, all the while, she has been haunted by it, as by a ghost which all her conjurations could not lay. But Science has now demonstrated its utter incompetence as a theory for the explanation of the universe. A theory is accepted as valid by as much as it can account for the facts. The most important, the crucial fact with which we have to deal is conscious thought; and, in the face of this, materialism has utterly broken down. On this point, I wish to let the great voices of the scientific world be heard for themselves.

In his address on "Scientific Materialism" (*Fragments of Science*, p. 120), Mr. Tyndall expresses the opinion that the materialist has a right to assert an intimate relation between thought and certain molecular motions in the brain. Then he adds: "I do not think he is entitled to say that his molecular motions *explain* everything. In reality, they explain nothing. . . The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages."

Mr. Huxley, in treating of "Bishop Berkeley on the Metaphysics of Sensation" (*Critiques and Addresses*, p. 314), declares: "If I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

Instead of quoting long passages on this point from Mr. Spencer, I choose rather to give Mr. Fiske's summing up of his general position. He says: "Mr. Spencer has most conclusively demonstrated that, from the scientific point of view, the hypothesis of the materialists is not only as untenable to-day as it ever has been, but must always remain inferior in philosophic value to the opposing spiritualistic hypothesis" (*Cosmic Philosophy*, vol. ii., p 436).

And his own position Mr. Fiske sums up in these brief words: "Henceforth, we may regard materialism as ruled out, and relegated to that limbo of crudities to which we, some time since, consigned the hypothesis of special creations" (*Cosmic Philosophy*, vol. ii., p. 445).

It is no part of my purpose to trace the processes of scientific reasoning by which this end has been attained. I only wish to note the fact, and to help honest religious thinkers to see and be grateful for the gifts of science. Materialism, then, is gone by. Henceforth, Religion may gladly look upon all the fair, the magnificent, the terrible forms of matter as only veils that, while they conceal, do still more reveal the features, the outlines. and the movements of the Infinite Life that they only clothe and manifest.

2. As Science holds us by the hand, I think I may safely say that she leads us one step further into the heart of this grand mystery.

The form behind and manifested in and through what we call matter is really spirit, we say. But that is not enough for Religion. To be—in the words of Spencer—"ever in presence of an Infinite and Eternal Energy, from which all things proceed," this is grand and wonderful. But Religion has dared to hope that this infinite power was Father and Friend. And now, if Herbert Spencer may be allowed to speak for her, Science asserts at least demonstrable kinship between the human soul and this "Infinite and Eternal Energy." These are Mr. Spencer's words: "The final outcome of that speculation commenced by the primitive man is that the Power manifested throughout the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness" (*Religion: A Retrospect and Prospect*).

And, with more elaboration and in greater detail, the Rev. F. E. Abbot (*Scientific Theism*, p. 209) asserts of the universe, as the direct teaching and final result of science, that, "because, as an infinite organism, it thus manifests infinite Wisdom, Power, and Goodness, or thought, feeling, and will in their infinite fulness, and because these three constitute the essential manifestations of personality, it" —the universe—"must be conceived as Infinite Person, Absolute Spirit, Creative Source, and Eternal Home of the deriva-

tive finite personalities which depend upon it, but are no less real than itself."

Thus have the patient feet of Science led the way to the heights,

"... through nature up to nature's God."

Such and so magnificent are her gifts to Religion.

ILLUSTRATIONS OF UNITARIANISM.

STATEMENT BY REV. M. J. SAVAGE.

We Unitarians share with orthodoxy our belief in God, in religion, in worship, in righteousness of life; we share with science the belief in the legitimacy of her methods for the discovery of truth; we share with ethical culture societies their supreme regard for character and conduct; we share with agnostics their profound sense of the infinity of the universe, but think it too early yet to settle the limits of knowledge; we share with materialists their respect for hard facts, and their belief that matter is good and not evil; we share with the spiritualists the belief that the life is the maker of form, and that the ordinary common sense of eyes and ears is no measure of the universe; we share with free religionists their respect for other faiths; we share with the advocates of the religion of humanity in their high human ideals.

UNITARIANISM IN HUNGARY.

V.—THE YEAR 1568.

The annals of liberal Christian thought in Transylvania should keep the foremost place for the year 1568. In a diet at Torda in that year, his Majesty, the King of Hungary, decreed with his country in the matter of religion: "That the *preachers shall be allowed to preach the Gospel each according to his own understanding;* and that, if the community wish to accept such preaching, well and good; if not, they shall not be compelled, but shall be allowed to keep the preachers who please them. On account of religion shall no man be misused, belief being the gift of God." This law, most liberal in thought and most Christian in spirit, placed Transylvania at the head of all European countries and laid the foundations of the first Unitarian church.

The King, whose high culture and broad mind are brightly reflected in this law, was but twenty-eight years of age. Consequently, the leaders of the Unitarian movement had every reason to expect a glorious future. The aristocracy followed the lead of the King. Literary and scientific men at home and from abroad took part in the work. Twelve upper schools (*gymnasia*) and an elementary public school for nearly every congregation were made organs for the distribution of the new ideas. For about two years all possible factors were working together for the establishment of a strong Unitarian church. There remained scarcely a trace of Catholicism, and Calvinism had withered before having taken root.

An opportunity offered itself to the leaders of this new movement to oppress all other phases of thought. To their glory be it noted, neither the King nor David took advantage of this opportunity. On the contrary they invited their opponents to explain and defend their opinions. Open controversies were convened several times; in nearly every month of 1568, there was held a synod, or a controversy, or a diet.

The Unitarian church proved very strong in these public debates. The leaders, David and Blandrata, were assisted by some twelve eminent men. In this year, 1568, Melius invited the Transylvanians, but he showed such animosity in his letter that they did not accept. Whereupon the King invited them all to his residence at Gyula Fehervar. Here they met and had a controversy of ten days. Even Calvinistic writers acknowledge that in this discussion the Unitarians were victorious. David and his friends maintained their statements, "That God is one and not three," with such strong arguments that Melius lost patience and broke out in such indignant words that the King put an end to the disputation for that time.

Shortly afterward the Calvinists held a synod and dealt with the questions left open at Gyula Fehervar, but they did not invite the Unitarians. David, nevertheless, gave expression to his opinion in a book of two volumes. It is one of his best. Later he called a synod at Torda and invited Melius. Here he, with other Unitarians, laid down their faith in written form, declaring that "God is one in essence

and person; Trinity is the invention of Anti-Christ; Jesus received his power, his divinity, and his sonship from the Father and not from himself; the Holy Ghost is not God." Although the synod was dissolved without any real agreement upon the points at issue, the moral and spiritual victory of Unitarianism was great.

This year is noteworthy, too, for the great amount of literary production by Unitarians. Stephen Basilius published two books: "A Few Questions about the True Christian Faith" and "A Short Explanation of the Apostolical Confession," both of which had a great influence upon their readers. From David in this year not less than nine literary productions appeared, one in the Magyar and eight in the Latin language. As an acknowledgment of his activity, the Unitarians made him their bishop. In every respect the year 1568 was a year of great importance in Unitarian history, and is commemorated by Transylvanian Unitarians as the year of the establishment of the Unitarian church and doctrine. GEORGE BOROS.

A SON'S ADVICE TO HIS FATHER.

IX. CONCERNING CHURCH AMUSEMENTS.

My Dear Father: I don't believe I would have quite as much in the way of amusement in our church this year, if I were you. You see the church is just about to reopen. Indeed it will be open before this appears in print, but I will send you a copy of it beforehand, for I have been glad to see that you really seem to appreciate these little suggestions of mine.

I have been thinking about what you may be planning out for this winter. You know for some years past you have been letting a certain set in our church have it very much their own way. They are a very decent set, but their idea is that the way to make a church prosper in these days, is, to be always having "good times," and to draw people in by entertainments. So of late our church has been the most entertaining church in the city. Well, they have been very good entertainments. The monthly oyster suppers and strawberry festivals of our Ladies' "Charitable Aid Society" have been a standing rebuke to the frivolous jokers who would have it that there is never but one oyster and one strawberry at a church sociable. Our fortnightly dancing assemblies have become quite popular, and have been attended by many young people who haven't anything of the kind at their own churches. As to the Browning Club, I suppose that should hardly be classed under amusements, though I don't know anything funnier, by the way, than to hear the votaries of this new "cult" disputing over the meaning of some of his double-knotted sentences. Besides, as I have heard you say, people who begin by meeting to study Browning, may some day come to feel that it might be worth while to study the Bible a little. So I have nothing to say against the Browning Club. As for the Dramatic evenings, they have also been excellent in their way; and the sociables of the Young People's Club, which were the first to introduce the new donkey-game into our town, have been the talk of the neighborhood. Yes, they are all excellent in their way; and perhaps I am not one to say anything against them, for I go to most of them, and enjoy them when I am there, as much as anybody. And yet perhaps I am, on that very account, a right one to speak; because I do believe that there are a good many who, like myself, go to such amusements, and enjoy them at the time, and yet afterwards feel a sort of doubt whether the whole thing is not a mistake,—that is, in connection with the church. It does not seem to me quite clear that this is what the church is for. It gives an appearance of great activity, indeed, and people say, "What stirring folks those old First church people are; they have always something going on!" But when it is all done, what is there to it? I know you have given in to it, from a desire to interest the young people, and that is right enough, only I cannot help doubting whether the interest is of a kind that does any real good. It is true that a good many from outside our church come to these entertainments, for it has got to be quite a saying in the town that "anything they get up at the 'Old First' is sure to be worth fifty cents!" But do these outsiders respect our church any the more, or are they more drawn to it as a religious insti-

tution? I know, when I asked young Vere, whom I had seen so often at our Amateur Theatricals, if he would come to one of your lectures, he said "No! my dear fellow, I'm not much in the pious line, but when I do take to it, I like it straight. I go to your place for my theatricals, but when I want some religion I go to St Ursula's." And I do believe that many of the young ladies who come to our assemblies, go away really thinking worse of our church for having them. As for its interesting our own young people,—well, I'm doubtful. I know that young Volker and Mr. Walls, who are the leading spirits of our Assemblies, are about the most inveterate of that back-seat crowd whom you alluded to one Sunday as always loitering about in the rear of the church for a chat and not going to their own seats until the hymn before the sermon. And little Miss Buskin, whose acting has almost made our Dramatic Society, and who indeed is so good an actor that people say she really ought to be on the stage—why, she has given up her evening work at the Mission, where she had such a splendid influence over those Back-bay hoodlums, because she says she has all the church-work she can do, in managing the rehearsal and coaching the awkward ones.

Besides, father, I do think there are more of our young people than probably you have any idea of, who, like myself, enter into all the amusement, but who in their secret hearts would be glad of something deeper and better. We are shy of talking about it, shy of even letting that side of our thinking appear, or of asking you for any help in it. But I do not believe there is a young person in your church who does not sometimes feel a deep longing for something more of direct religious help. I know that no one is gladder than you are, when any of them come to you, but I sometimes think you are more hesitating than you need be about going to them. And might there not be a little more done in the way of opportunities of meeting together for these deeper and distinctly religious interests? I dare say they would not be so well attended. It is much easier to bring a hundred people out for a calico party, than to get twenty for a Bible-class or a Conference meeting. But at any rate these would be all to the good of our work, and if they were genuine and earnest meetings, as I know you would make them, one and another would gradually be drawn in. And then we might have our sociable, now and then, as well. But my point is that the sociables should grow out of the religion, and should be such that the religious interest shall never be out of keeping at them. However, think it over, and believe me now,

Your affectionate,

"—Co."

THE HELP OF MUSIC TO RELIGION.

In an article in the August *Contemporary*, Mr. J. Spencer Curwen gives the following interesting illustrations of "the progress of Popular Music" on its religious side:

The use of churches for music, both on week-days and Sundays, is a sign of the advancing liberality of modern feeling. Two eminent nonconformist ministers in London—Dr. Parker (Congregationalist) and Dr. Clifford (Baptist)—have for several winters opened their churches on week-days for ordinary concerts of sacred and secular music. "Whatever," says Dr. Clifford in justification of this, "can make life nobler and happier and brighter, belongs to the cause of God." Others would open the churches, but have nothing in them but "sacred music."* The Rev. H. R. Haweis says boldly that "the people are not made holy by the place, but the place by the people," and he desires that the church should be spiritually co-extensive with human life. In the winter many churches and chapels are now opened on Sunday afternoons, when the organ is played and solos from the oratorios are sung, without any sermon or prayers. At Northampton the playing of hymn-tunes and oratorio choruses by a brass band in one of the principal halls, after service is over on Sunday evenings, has attracted large crowds, and the chair has been taken by clergymen and ministers of the town. In Yorkshire, during the summer months, bands often play and choirs sing sacred music on Sunday afternoons in a field. A large white sheet is spread on the ground at the entrance, and people toss their pence on to it as they enter, the proceeds going to the hospitals. At the close of the concert the people will join with band and chorus in some well known hymns. We close this recital with a pleasing picture

* This term, it may be remarked, is somewhat equivocal, if the Adagis from the Sonata Pathétique is to be called secular, and "Sowing the Seed in the Morning Fair" sacred music.

drawn recently in the *Church Times*: "The grounds of a rural rectory are thrown open to the villagers on Sunday evenings in the summer, when they listen to hymns sung by a choir under the direction of the rector's daughter. In the summer people walked five or six miles to sit in the garden and listen to the choir. People in the village, who could not leave their houses, and little ones, sat in their doorways listening."

RELIGIOUS FELLOWSHIP.

The healthiest thing about the Unitarian fellowship is found in the great fact that it proves capable of including so much. It discarded an Emerson, and it drew bitter tears from the eyes of Parker; but to-day we find it heroic enough to do proud penance for these faults of the past by placing the names of Emerson and of Parker prominent in the great list of its most venerated saints. There is pith, and power, and vast spiritual force in a Fellowship which, almost within the limits of a single generation, can be quickened, by no power from without, but simply by the invincible pleadings of reason and conscience from within, to the doing of this great act of justice. The great cause of religious progressiveness is quite safe in the keeping of such a people.

I have used the phrase *Religious* Fellowship. I wish to emphasize the phrase. I think the attempt to build a religious Fellowship on a non-religious basis is preeminently absurd, and must lead to mischief. While Unitarianism is inclusive, splendidly so, it is also exclusive, necessarily so; but it is only exclusive in the sense in which religion itself is exclusive. A Religious Fellowship must of necessity exclude all persons who are non-religious. If I were an atheist merely—that is to say, if I were one to whom belief in God was not a necessity of thought, and to whom worship of God was neither a duty nor a delight,—I should consider myself insulted at being invited to Religious Fellowship with persons to whom religion meant those things—belief in God and the duty and delight of worship. I should consider it equivalent to inviting me to become a hypocrite. I could have ethical fellowship with them, but religious fellowship would be altogether out of the question. It seems to me that when we have reached the line which divides every class of Theists from every class of non-Theists, we have reached the extreme limit of Religious Fellowship. The parties occupying one side of the line cannot possibly have *religious* fellowship with those who choose to occupy a place on the other side. I believe in God, and I believe also in the duty and delights of worship; but here is my neighbor, possibly a better man than I am, who does not believe in these things. Religiously there is an impassable gulf between my neighbor and myself. He cannot have religious fellowship with me without doing violence to his own manhood. I cannot have religious fellowship with him without stifling what is to me my highest thought, and neglecting what is to me my chief duty. What is to be done? I assume no airs of superiority over him. I can have neighborly, civic, intellectual, philanthropic, political, ethical fellowship with him, but in the nature of things *Religious* fellowship is impossible.

Ever and anon we hear of preachers who have outgrown what they are pleased to call the "superstitions of prayer and praise," and who, for the sake of getting what they think to be a freer platform and a wider fellowship, endeavor to banish these from their Sabbath exercises. Their platform, however, still remains fettered, and their fellowship becomes considerably narrowed. It is just as bad to be fettered *not* to do a thing as it is to be fettered to *do* it. Besides, where does the "fettering," in either case, come in? Men and women to whom prayer and praise are duties, in which they take delight, would be fettered by belonging to a fellowship which looked on these things as "superstitions." Men and women who are so exceedingly "advanced" as to have outgrown these childish things—men and women to whom these things have ceased to be duties, and to whom, therefore, they no longer yield delight—would be fettered by belonging to an organization in which these things were practiced. What is to be done? The only manly and honest thing is for the two parties to "shake hands and part." Each one had better build its own tabernacle and enjoy itself therein in its own way. It is better to have two households, each one at peace within itself, and each one at peace with the other, than one household in which there is a constant jar.

> "Flame from blood shall flow,
> The summer s sun shed drops congeal'd, and youth
> Be sire unto old age,"

ere two such parties, each one so radically distinct from the other, can unite in Religious Fellowship.

The liberal religious preacher who has come to the conclusion that the practice of prayer and praise is a thing not accordant with a genuine freedom and a wide fellowship never comes to that conclusion until he has argued himself into a conviction of the utter worthlessness of these things. He then says to people to whom these things are worth a great deal—to whom they are ineffably sacred, to whom they are imperative duties yielding the most ecstatic delight—"Come, let us be liberal. For the sake of a freer platform and a wider fellowship let us give up these superstitions!" He wants the sacrifice to

be all on one side, and that side *not* his own side. A thing which isn't fair. He wants to monopolize all the liberty for the pulpit, and will allow none of it to the pews where those melancholy and long-suffering people sit who pay all the money and do all the listening.

Then, again, a wider fellowship is not to be gotten by such means. The belief that it is to be so gotten is a miserable delusion. If you build a religious fellowship on a non-religious basis you exclude from your fellowship all except the non-religious --and these are, happily, a mere fraction of the mighty hosts that make up humanity. In every case, hitherto, where the experiment has been tried, this has been the result.

There would seem to be nothing for it, then, but clinging to our sectarianism, avoiding those abuses of sectarianism to which I have referred. We must carry on our own distinctive organizations for their own distinctive ends and purposes. We can do this and yet cultivate that deep and subtle sense of brotherhood that is so necessary that our intercourse with each other may be hallowed and sweetened. There is so wide a distinction between the man who believes in the duty of worshiping and the man who does not—between the man to whom it is a delight and the man to whom it is not—that the one cannot possibly unite in the same religious organization with the other. Yet the first need not be guilty of the impertinence of calling the second "infidel," nor need the second be guilty of the equal impertinence of calling the first "superstitious." They may both try to live nobly, conscientiously and well, each one in his own way. They can cherish for each other a high esteem and a high regard, and love each other the better, perhaps, for the fact that each one wends his own way on Sabbath to his own particular tabernacle.

J. K. APPLEBEE, in the Boston *Commonwealth*.

"NOW I LAY ME DOWN TO SLEEP."

We have published in the UNITARIAN, from time to time, a number of prayers, particularly bed-time prayers, for children. Of late a number of such simple bits of devotion, to take the place of the old

"Now I lay me down to sleep,"

have appeared in the *Christian Register*. We give our readers three or four of the best:

Father, tender Shepherd, hear me!
  Bless thy little lamb to-night;
Through the darkness be thou near me,
  Keep me safe till morning light.
All this day thy hand has led me,
  And I thank thee for thy care;
Thou hast warmed me, clothed me, fed me,
  Listen to my evening prayer.
Let my sins be all forgiven,
  Bless the friends I love so well,
Take me, when I die, to heaven,
  Evermore with thee to dwell.

Now I lay me down to sleep,
  Father in heaven, take care of me,
May my sleep be sound and sweet,
  And my waking happy be.
Forgive me if I have this day
Done any wrong in work or play,
And help me always to do right,
And bless me every day and night.

Dear Father, help me with the love
  That casteth out my fear!
Teach me to lean on thee, and feel
  That thou art very near;
That no temptation is unseen,
  No childish grief too small,
Since thou, with patience infinite,
  Doth soothe and comfort all.

Now I lay me down to sleep:
  Father in heaven, take care of me,
That, if I sleep or if I wake,
  I ever may be near to thee.

A SUNDAY IN NEW MEXICO.

Ten years ago when I went into New Mexico I had to stage it, and found only here and there a lonely log hut or sheep camp. Now the A. T. & S. F. R. R. has opened up all the country, and were it not for the "Maxwell grant," with its piled up frauds and complications, making it impossible for either old or new settlers to obtain satisfactory titles, the whole of northern N. M. would have been settled up before this time. As it is, however, at the southern outlet from the great Raton Pass, (which divides the territory from Colorado), where a few years since stood a solitary log house, the Willow Springs Ranch, there is now the flourishing town of Raton, (pronounced *Ratoon*), with its railroad shops, three churches, two banks, two newspapers—a daily and a weekly—a noble three-story brick school-house, and twenty-five hundred people. Thither I came, after our dedication at Denver, to spend a few days with one of my sons, who through thirteen years' experience as sheep herder, ranchman, and everything else that straggling frontiersmen have to do when floored by drought or frost, has come to know northern New Mexico "like a book," and is now settled as one of the citizens of the new town. Before I had been twenty-four hours in the place the Methodist clergyman, Rev. Mr. Ray, called upon me, and invited me to preach in the M.E. church,

a neat stone building lately erected by the help of their Loan Building Fund and holding about 200 people. I have not often had a pleasanter Sunday, for Mr. Ray's people were as cordial as himself, and, besides, many people came up to greet me, a few Unitarians—each of whom fancied himself the only Unitarian in the place—some who had known me in Chicago, and a few old settlers who had been among my congregation, when, ten years ago, I held a little service at Cimarrön, farther south in the territory. In the morning I preached a plain, practical sermon, but in the evening, telling them that as they knew I was a Unitarian, I supposed they would like to hear something from our own special point of view, I took for my subject "Christianity as Christ himself preached it." I pointed out the simplicity of this as compared with the various systems which call themselves by his name, and urged that the real refuge from the perplexity and doubt produced by the variety of creeds is in falling back upon the few, broad, simple teachings of the master himself. This I showed is what Unitarians have systematically done, not setting up any counter system of doctrinal articles of their own, but resting on the great simplicities of faith, which really underlie all the creeds and are the best thing in all churches. To all this, the crowded congregation, some even standing about the door, listened with a curious eagerness. I heard next day that the Presbyterian minister had been attacking his Methodist brother for encouraging the infidel element in the town by allowing such services in the Methodist church, but the latter, with his people, did not give in at all, begged me to preach another Sunday if I could, and, that being impossible, would have me to lecture for them one of the few week evenings before I left. I will only add that I hope the few Unitarians in Raton will heartily unite with the Methodist congregation. For, as I told them personally, a church that is broad enough to invite a Unitarian preacher when he comes along, is broad enough for Unitarians to worship and work with until they have a church of their own.

B. H.

THE NEW CHURCHES AT DENVER AND GREELEY.

The dedication of the new church at Denver, Colorado, September 4, was an event of more than local interest. A few years ago the church was in the depths of discouragement. It had had a succession of difficulties. Two ministers in succession had died, just as their work was beginning to tell. Unable to obtain any regular pulpit supplies, the services were suspended for long periods. There were always a faithful few, however, who never despaired, and the "devout women not a few" always kept on meeting and working. Three years ago they called Rev. Thos. J. Van Ness, who had come from the Cambridge Divinity School a year before to start a mission church at Boulder. Mr. Van Ness at once began to build up the church. To great earnestness and vigorous preaching power he has united hard work in organizing meetings and classes, and drawing the people together. One of the most interesting of his methods has been the Friday Evening Social Religious Meeting. This has often filled the church parlors,—largely with men, moreover—and the most interesting religious and social questions of the day have been freely talked out. The result of all has been that the congregation kept growing until the original little frame church became too small, and now they have just opened what is acknowledged to be one of the finest—architecturally quite the finest—in the city. They claimed the help of eastern Unitarianism for the dedication, and Rev. M. J. Savage and Rev. Brooke Herford accordingly went out, and with Rev. Mr. Hogeland, from our neighboring church at Greeley, to help, the dedication was held with great rejoicing, Sunday, Sept. 4. At each service the building was crowded to the doors, hundreds standing, hundreds more unable to get in at all. An interesting feature of the occasion was the brotherly feeling shown by the other religious bodies in the city. Mr. Van Ness had invited them all, and many responded. Thus at the morning service, besides Mr. Van Ness and the ministers named above who took part, the Jewish rabbi, Rev. Mendes da Sola gave the dedication prayer; and at the evening service the same brotherly office was taken by a M. E. clergyman, Rev. Dr. Hyde. Then at the reception, Monday evening, quite a number who had been prevented by services of their own from being present on the Sunday, came to give their congratulations and good wishes, Revs. De la Matyr and Moore (M. E. church), Myron Reed (Cong.), Arundel (Episc.), and others. It is worth noting that the responsive dedication service was the same as that used at the dedication of

All Souls' church, Chicago, but with the significant addition *italicized* in one of the clauses, of the words, "to a pure and ever growing Christianity." Mr. Van Ness and his people are to be congratulated on this most hopeful and encouraging opening of a new chapter in their work together.

Only a short ride by rail from Denver is the interesting town of Greeley, where we have for some time had a Unitarian society, but no church building. Two years ago Rev. N. Hogeland went there from the Meadville Divinity School, and has been doing a constructive and earnest work. Besides otherwise much strengthening the society, he has been instrumental in getting a new church built, the home people, who are not wealthy, purchasing the lot and doing what they could toward the building, and the Church Building Loan Fund helping out. The people were unwilling to "dedicate" the new church while there is still a debt upon it, but they took advantage of the presence of eastern friends at the Denver dedication to have a formal opening. So while Rev. Brooke Herford remained to take the evening services at Denver, Revs. M. J. Savage and T. J. Van Ness returned with Rev. Mr. Hogeland to Greeley, and Mr. Savage preached, Mr. Van Ness giving the address to the people. The church was crowded, and it was an occasion of great interest. B. H.

RELIGIOUS AND HELPFUL CLUBS.

We have lately printed several Unity and other literary club programmes, and give another this mouth, as we hope to give more still in months to come. We believe these clubs are calculated to fill an important place in our societies, if they are rightly conducted. However, we are convinced that there is a danger always to be guarded against—that of allowing them to absorb too much of the church life, to the weakening of other objects, religious, philanthropic, and moral. Literary culture is the province of the school and college; it is only to a limited extent the province of the church.

We are glad to note in connection with some clubs, mainly literary, that they give some attention to moral, charitable or religious study, and others have connected with them helpfulness committees. Cannot our clubs generally to advantage strengthen themselves on these sides? We believe, too, that often better than literary clubs among us would be clubs organized expressly for helpful or religious objects. It is difficult to prevent the uppermost thought in a literary club being that of *getting*. We need more organizations whose leading thought is *giving—forgetting self* and *blessing others*. Of this character is the Look Up Legion, which we describe in brief below. Of this character, too, is the Young People's Society for Christian Endeavor, which was described in our June issue. Rev. S. C. Beach, of Dedham, Mass., from whom the description of the latter came, writes us: "I am persuaded that our parishes very much need such organizations of our young people." And one of our best lay workers writes: "I have read your article about the Christian Endeavor societies many times, and I don't see why, with slight changes, they are not just as well adapted to *our* societies as to other denominations. The name and the statement are what is needed, and the pledge also, except to substitute 'Our Heavenly Father' for 'the Lord Jesus Christ.' In union there is strength, and it would create enthusiasm to be a part of a large, well-organized movement. Many people belong to the Chautauqua Circle because it is a union of *all* denominations, though they are not in sympathy with many of the writings. Our young people go to other churches also, just because of the Endeavor societies. If Rev. W. I. Nichols, of Littleton, Mass., would send an account of *his* society to the UNITARIAN, I know it would interest many who feel almost ashamed that we have none such, and if some minister or secretary would send a constitution (altered, if necessary, to accord with our belief) to each Unitarian pastor or society, would it not put in definite form what so many of our people feel is needed? The Unity Clubs seem to be only for intellectual self-improvement, so they do not exactly meet the need; but surely either the Endeavor or the Look Up Legion might be in every parish."

THE LOOK-UP LEGION.

The "Look-up Legion" is the name of the different clubs, bands, or societies, who adopt the famous Wadsworth mottoes found in "Ten times one is ten" by Rev. E. E. Hale. The membership of these clubs numbers thousands, and extends to all parts of the world.

They are known by different names, such as "Wadsworth Clubs," "Lend-a-hand Clubs," "10×1=10 Clubs," "Excel Bands," "The King's Daughters," "The Look-out Guards," "The Boy's Brigade," "Whatsoever Clubs," "Willing Workers," "Little Helpers," "Wide-awakes," "Armor-bearers," etc.

These clubs are really "Chistrian Endeavor" societies, their aim being to aid

in building up true character and scattering the light of unselfish lives; and by association, to increase the number of people (especially the young) who shall lend a hand to every good cause in the world, as well as to individual needs.

Some of the societies have Temperance for a specific object, some charitable work, some the opening of a reading-room. and some the flower mission; but all are to try to

"Look up and not down,
Look forward and not back,
Look out and not in,
And lend-a-hand."

An effort has been made to unite these clubs (which have diversity of names but unity of spirit) by a bond of sympathy, and reports to a general secretary; and two volumes of "Circulars of 10×1 Clubs" were published in 1882 and 1883.

These contain much interesting information in regard to the formation and work of different bands, whose numbers vary from two up to one hundred. A department of the "Lend-a-Hand Magazine," edited by E. E. Hale, D. D., at 3 Hamilton Place, Boston, Mass., is devoted to reports of the clubs, and it is desired that every little association of even two or three people, who are trying to be of some use in home, neighborhood or town, should send notice of its existence, purpose and work to this department.

A brief service, with songs, is in preparation for the meetings of the clubs, and there are motto and membership cards and badges already in use.

The more of such clubs the better, and may their numbers increase each year.

MRS. C. E. G. MILLS.

PROGRAMME OF THE UNITY CLUB IN CINCINNATI.

The president of the Cincinnati Unity Club writes us:

In your last issue you print the interesting Ann Arbor Unity Club programme and request friends in other clubs to send theirs for publication in the October number. I take pleasure and some pride in sending you the programme which our Club thoroughly worked out the past year. It is as follows:

The meetings of the season were divided into four series, viz.: First Wednesday evening of each month, Social and Business Meeting; Second Wednesday evenings. meetings for English Literature work; Third Wednesday evenings, meetings for discussion of public and economic questions; Fourth Wednesday evenings, Lectures (5) and Dramatic Entertainments (3).

ENGLISH LITERATURE EVENINGS.

Devoted to study of the leading English writers of the first quarter of the Nineteenth Century.

Oct. 13. The Lake Poets.
Papers on Wordsworth, Coleridge and Southey.

Nov. 10. The Scotch Poets.
Papers on Hogg, Scott and Campbell.

Dec. 8. The Romantic Poets.
Papers on Moore, Shelley and Keats.

Jan. 12. The Wits.
Papers on Sidney Smith, Lamb and Hood.

Feb. 9. The Novelists.
Papers on Hannah More, Maria Edgeworth and Jane Austen.

March 9. The Essayists.
Papers on Jeffrey, John Wilson (Christopher North) and DeQuincey.

April 13. The Scientists.
Papers on Herschel, Mary Somerville and Faraday.

PUBLIC DISCUSSION EVENINGS.

Principal disputants selected beforehand and down on programme, but others invited to take part.

Oct. 20. Should Immigration be restricted?
Discussion. Affirmative. Negative.

Nov. 17. Labor Organizations—Are they beneficial to Workingmen?
Two papers, giving "A Manufacturer's Opinion" and "An Employe's Standpoint."

Dec. 15. Journalism.
Papers on "Newspaper Needs," "Impersonal Editorship" and "Sensational Journalism."

Jan. 19. Should International Commerce be Restricted by artificial barriers?
Discussion. Affirmative. Negative.

Feb. 16. Should the General Government own and Control the railways and telegraphs?
Affirmative. Negative. Some Railroad Statistics.

March 16. Should Personal Property be Taxed?
Discussion. Affirmative. Negative.

April 20. "Diplomatic Recollections at the Courts of Vienna and St. Petersburg."
Paper by Hon. Alphonso Taft.

SOCIAL EVENINGS.

On each monthly social evening a brief business session is followed by a literary and musical entertainment, consisting of original stories, budgets, charades, choruses, symphonies, etc., the programme being varied each evening. Eight leading gentlemen and ladies of the society read original stories during the past season. Each evening was under the charge of a

different special committee of three persons.

The Dramatic Entertainments were under the charge of a Dramatic Committee of twelve, and the proceeds of these entertainments were appropriated to the benefit of the Day Nursury supported by the Unitarian church, and to other charities.

The Club had a Helpfulness Committee whose object was to do good in such practical ways as presented themselves.

Also, as a very important matter, the Club maintained a Course of Sunday Afternoon Popular Lectures in the city, with distinguished speakers from different parts of the country, with single admissions put at the low price of 15 cents and admission to the whole course of ten lectures only a dollar. The proceeds devoted to charitable purposes.

The programme was arranged and printed in full, with names of essayists, lecturers, leaders in discussion or persons having other important parts, and members of committees.

The Club met every Wednesday evening from October to April, inclusive, in its rooms in the Unitarian church. Membership fee, one dollar a year.

THE NEEDS OF THE TUSKAGEE NORMAL SCHOOL.

In a previous number of the UNITARIAN we have given a brief account of the Normal School for the education of colored students at Tuskagee, Alabama, which is undoubtedly one of the best institutions of the kind in the south. We have just received from Professor Washington, the principal, the following communication:

Thinking that there may be individuals, missionary clubs, Sunday Schools, or churches that would like to aid our work, I avail myself of your kindness to let them know our principal needs.

Briefly stated they are these:

(1) Scholarships of $50 each which pay for the teaching of a young man or woman for a year. This has no connection with the personal expenses of the student, such as board, books, etc. The students provide these themselves. The tuition of 94 is provided for by the state appropriation of $3 000 and other guaranteed funds. We have a large number for whom no provision is made. For scholarships for these, we must look to our friends. Without these scholarships the school will be forced to turn away a number of worthy young men and women who are too poor to pay for an education.

(2) Money in any amount to pay current and building expenses.

(3) Clothing, new or second-hand, for bed use or wear, will always help us greatly. We have many students who could remain in school all the term but for their lack of clothing. Bed clothing, especially sheets and pillow cases, will be of great use.

(4) New or old standard magazines, Sunday school papers and illustrated newspapers.

BOOKER T. WASHINGTON, Prin.

TUSKAGEE, ALABAMA, Sept. 16, 1887.

WOMAN'S WORK.

STUDY CLASSES.

Some of the very good work at present being done by women finds its radiating center in the brain and heart of that tireless worker for humanity, Miss Frances E. Willard, president of the Woman's Christian Temperance Union. As many of our readers already know, the publication committee of the Union has just issued in cheap form, and with an introduction by Miss Willard, Frances Power Cobbe's "Duties of Women," hoping thereby to insure to it a wide reading and study among American women, especially among the women connected with the W. C. T. U. Of the book Miss Willard says: "For clearness and depth, as well as 'sweetness and light' I know nothing in literature upon this theme that approaches this iittle volume. It has been fitly called 'a veritable hand-book of noble living.'"

Would it not be an eminently wise and fitting thing for our Unitarian women through their women's clubs and study classes, as well as individually, to indicate their appreciation of the honor thus paid to one of our liberal faith by a body of women mostly orthodox? And how could we do this so effectively as by swelling the numbers of those who will become acquainted with Miss Cobbe's "Duties of Women" through study classes made possible by this cheap edition of the book. How many such study classes will be organized in Unitarian churches east and west this winter, and what church will have the first? We shall be glad to report progress from any such.

"THE WOMEN'S CONGRESS,"

Or the "Association for the Advancement of Women," as it designates itself, holds its fifteenth annual session in the city of New York, Oct. 26, 27 and 28. This organization shares with the W. C. T. U. the

honor of being a national organization of women; indeed it is not even limited by national boundaries. Its list of officers for the present year includes representatives from twenty-seven states and territories and even from the Queen's Dominion of Canada, which has been peacefully annexed by *this* Congress.

The honored name of Mrs. Julia Ward Howe still appears as President of the Congress, with such names as those of Prof. Maria Mitchell, LL. D., Rev. Antoinette Brown Blackwell, Mary F. Eastman, Abby W. May, and Dr. Julia Holmes Smith as vice-presidents or directors.

That the Congress abates no jot of the high aim which has always characterized it, viz., to summon women to earnest thinking on high and weighty themes of living and practical concern, seems evident from the programme prepared for the approaching session. It would, we think, prove a valuable programme of subjects for study and discussion in women's clubs all over the country. Why should it not be so used? But for those near enough to attend the Congress nothing can take the place, for purposes of inspiration, of listening personally to the papers and discussions in the Congress itself. We print the programme entire:

"The Responsibility of Women for the Tone of Public Sentiment," Miss Laura B. Clay, Ky.; "Thought, Hope and Consolation from Browning," Mrs. Mary E. Bagg, N. Y.; "Women as Educators," Mrs. May Wright Sewall, Ind.; "The Ninteenth Century Woman from a Doctor's Point of View," Alice MacGillvary, M. D., Can.; "The Freedom of Fate," Mrs. Ellen M. Mitchell, Col.; "Women in Relation to Labor Reform," Miss May Rogers, Ia.; "The Responsibility of States to their Dependent Children," Mrs. Mary E. Cobb, Pa.; "The Domestic Problem," Mrs. Anna Garlin Spencer, N. Y.; "The Development and Growth of Art in the West," Mrs. Mary E. Wing, Neb.; "Scientific Charity," Mrs. Frances Fisher Wood, N. Y.; "Home Studies for Women," Mrs. Rebecca N. Hazard, Mo.; "Has the Wave of Progress Reached the Women of the East?" Mrs. Charlotte B. Wilbour, Paris.

SOCIAL PURITY WORK.

A year ago the W. C. T. U. took another important forward step in adopting, as part of its organized work, efforts to promote the spread and efficiency of the White Cross movement. The White Cross Army being composed entirely of men, and its societies being organized for them only, the work undertaken by the Women's Christian Temperance Union was that of preparing the way for the White Cross Army through the White Shield organizations of women, that should stand for all possible lines of preventive and rescue work. In pursuance of this new line of activity Miss Willard prepared and published a "White Cross Manual" of instruction as an aid in the systematic marshaling of the Women's temperance forces in the interests of social purity. Something of what is being done in this new direction is told in the following extracts from a letter from one of our Unitarian workers, Mrs. C. T. Cole, of Mt. Pleasant, Iowa, who is at present the Iowa State Superintendent of the Social Purity organizations:

You ask for a brief statement of my work. So far as the bare facts are concerned, I have visited to date eighty different towns, repeating the visit at eight or ten, with enough places waiting on my list to keep me busy through the entire autumn. I have addressed 162 meetings. About 90 of these addresses have been to mixed audiences, most of them large, all earnest, and deeply interested. This widespread interest, the eager desire to hear whatever word of light, and hope one has to give concerning this great social evil, so long regarded as hopeless, is one of the hopeful features of the work. On Sunday evening the meeting is almost always a union service, with the large audience possible only at such a meeting. The ministers of all denominations seem keenly alive to the importance of the work. In several places they have followed up my visit with other special meetings, in some cases for *men only*, and with the formation of a White Cross organization. I am invited to address S. S. Conventions, and Autumn gatherings of the Societies of Christian Endeavor. I mention this only to show you how readily this great reform will fall into its own prominent place in religious work. The subject is so large, and new, that I do not try to form White Cross organizations or seek for any public pledge signing. The first lecture, and subsequent effort for some time, must be in the line of an awakening word—of creating public sentiment—in favor of this deep reform—*the one standard of purity for men and women.* This is the central principle of the

White Cross Army, and of the White Shield Pledge which we try to circulate thoroughly in every community visited. At the special meetings for women I try above all to arouse mothers to higher standards of duty in the instruction of their children. * * * My constant feeling is that 'the fullness of time has come,' that this is the deepest and most universally needed work I can hope to attempt, and I thank God for the privilege of helping in it.

ENGLISH AND FOREIGN NOTES.

Our English "National Conference," which takes place every third year, is to be held at Leeds, next April. The main proceedings are already announced. They will commence with the Communion Service, which will be conducted by the Rev. James Drummond, LL. D., Principal of Manchester New College. At the public religious service the Rev. Professor J. E. Carpenter, M. A., will conduct the devotional service, and the Rev. H. W. Crosskey, LL. D., will preach the sermon. Subjects of practical and general interest are being selected for discussion at the various sessions of the Conference. Sir James Kitson, Mr. Joseph Lupton, and other friends at Leeds will take part in the proceedings. Mr. John S. Mathers, of Hanover House, Leeds, will be the local secretary.

The Christian Life quotes a statement, that Mr. Spurgeon is becoming increasingly dissatisfied with the condition of things in the Baptist Zion. It is well known that he has for some time refused to attend the meetings of the Baptist Union, and the reason has been understood to be that Mr. Spurgeon thinks the Union is under the control of men who are practically drifting from what he calls the faith of the fathers, or the old landmarks of Baptist theology. Doubtless Mr. Spurgeon's suspicions are well founded. The Baptist body in England is one of the most liberal of the orthodox churches. "Close communion" has been generally given up long ago, and great as Mr. Spurgeon's influence is—and deserves to be, for he is a sincere and noble Christian worker—he cannot keep his brethren from "the new theology."

The Committee on Sunday Postal Labor have resolved to recommend that if a two-thirds majority in a town council decide against a Sunday delivery in their town, such delivery shall cease.

One good turn, it is said, deserves another. While the Pundita Ramabai is trying to obtain help in America for the elevation of Hindu women in British India, sister "Bright Eyes" and brother Tibbles are appealing to our congregations and others in England for aid in obtaining justice from the American government to its Indian subjects.

The Wesleyan conference has been meeting this year in Manchester. This is the parent body, not having bishops, indeed, but still the English equivalent of our "M. E. church." One of the subjects discussed has been the re-union of Methodism. It is more split up into different sects in England than here. Nothing was done, however, looking to any formal amalgamation, but a committee was appointed "to consider and report as to the way by which the waste and friction in the actual working of the various sections of the Methodist church may be lessened or prevented, and brotherly love promoted." English Methodism continues about stationary in numbers. This year a *decrease* of eighty-six members was reported.

The *British Weekly*, one of the leading Nonconformist organs, has an article on the strength of the Episcopal church which may have some hints for us on this side also. While utterly disclaiming any sympathy with its Sacerdotalism, it thinks there are elements of genuine strength which other churches may well appropriate. It especially admits the strength of Episcopacy in "the solemnity and richness of public worship. We have a right to the great and consecrated language of the past. It is a real calamity that the Book of Psalms is so largely disused in the Nonconformist churches. As the inspired record of the spiritual life, it has a place which nothing else can fill. To whatever is august and noble, whatever is tender and sweet, whatever is impressive and kindling in public worship, we have a clear title."

LITERARY NOTES.

Mrs. Anna B. McMahan, of Quincy, Ill., is conducting classes on the English Drama, by correspondence. She has prepared and printed for the use of these classes, and others, a course of sixteen outline lessons. Her address for a few months to come will be Ann Arbor, Mich.

The *Unitarian Review* for September has for its contents "Saint Paul's Doctrine of Inspiration," by Conrad Mascol; "Religious Possibilities of Agnosticism," by H. D. Maxson; "Religious Thought in Browning," by F. B. Hornbrooke; "The Chautauqua Reading Circles," by Edward E. Hale; "Touching our Unitarian Work," by the Editor; "Editor's Note Book," "Critical Theology," etc.

Our English Review, *The Christian Reformer*, has articles on 'The Fourth Gospel," "Sundays in Strange Temples," "The Pardon of Bertham," "Twelve College Ad-

dresses" and "The Social Gospel in Westminister Abbey," by Revs. Charles Hargrove, A. Chalmers, T. Gasquoine, and the Editor.

We have seen nothing so good on Tolstoi's "Confession" as Dr. E. E. Hale's sermon in the September *Lend-a-Hand.*

The editor of the UNITARIAN wants to get, to complete files, two back numbers of *Unity*, viz.: March 14 and March 28, 1885. A good price will be paid. Send to Ann Arbor, Mich.

"Beecher as a Humorist" is the title of a book soon to be published by Fords, Howard & Hulbert.

The *New Princeton Review* for September contains a very strong paper in favor of prohibition, by Senator Colquit, of Georgia.

Mr. H. W. Mabie is said to be writing the "authorized" life of Mrs. Helen Hunt Jackson.

The Inquirer says: Under the title "The Story of Creation" Mr. Edward Clodd has nearly ready for the press a popular *resume* of the theory of evolution.

Persons not infrequently ask us: What is the best temperance paper? To this question it may well be answered, that there are at least a dozen, any one of which is good. But it is interesting to notice that Mr. Gustafsen, author of "The Foundation of Death," that ablest temperance book of our day, says that in his judgment *The Voice* of New York is, all in all, the best and ablest temperance journal of the world. We may add that though the *Voice* is a large eight page weekly, it costs only a dollar a year.

Prof. Joseph LeConte has an excellent article in the October *Popular Science Monthly* on "What is Evolution?" which will give light to many as to the real scope of that scientific doctrine so much talked of, but, by many who talk most glibly, so little understood.

The Boston *Commonwealth* says that Lee and Shepard of that city have issued a new edition of the only work in print on "The Life and Times of Wendell Phillips," by George Lowell Austin, with an excellent steel portrait of Mr. Phillips, besides several illustrations, such as the "Rendition of Anthony Burns;" "The Phillips Homestead;" "Wendell Phillips' late Residence;" and "The Remains Lying in State in Faneuil Hall." Also the same firm have issued a new edition of Mr. Austin's "Life of Longfellow" (published by subscription a few years ago) finely illustrated with portraits of the poet at different times in life, and of Hawthorne, Holmes, Agassiz, Sumner and Lowell.

S. C. Griggs & Co., Chicago, will publish this month the sixth volume of their series of German Philosophical Classics, the volume bearing the title "Hegel's Philosophy of the State and of History," and being an expository resume of two of Hegel's most important and best known works.

Rev. Geo. Willis Cooke, of West Dedham, Mass., has been invited to give his course of lectures on "Woman in Literature" before the Peabody Institute in Baltimore. Why can't arrangements be made for him to give the course in a score of places west? Wherever he has delivered it in the east (as he has done many times in Boston and vicinity) it has been highly appreciated. The subject should be attractive everywhere, but particularly to ladies clubs.

Something over a year ago more than eighty experienced Universalist pastors, Sunday school superintendents and teachers were requested by the Library Commission of that denomination to furnish a list of what they respectively considered the best ten works to assist Sunday-school teachers in preparing themselves for New Testament instruction. The result was the following list:

Farrar's Life of Christ.
Farrar's Life of St. Paul.
Farrar's Early Days of Christianity.
Farrar's Messages of the Books.
Geikie's Life of Christ.
Conybeare and Howson's Life and Epistles of St. Paul.
Paige's Commentaries.
Stanley's History of the Jewish Church.
Smith's Bible Dictionary.
Thomson's The Land and the Book.

The Commission publishes the above, and adds *another* list of its *own* of teachers' helps of a more *general character*, which is as follows:

Abbott's Illustrated Commentaries.
Clarke's Ideas of the Apostle Paul.
Drummond's Natural Law in the Spiritual World.
Gustafsen's Foundation of Death, 794.
Hanson's New Covenant.
Macdonald's Life and Writings of St. John.
Sayce's Ancient Empires of the East.
Thayer's Theology of Universalism, 391.
Sears' The Heart of Christ.
Frothingham's Child's Book of Religion.

NEWS FROM THE FIELD.

[*We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.*

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—EDS. UNITARIAN.]

We go to press too early to give any report of the Minister's Institute just held at Princeton, Mass.

Chicago.—Mr. Milsted is back from Europe and in his pulpit again. The Sunday-schools of the Church of the Messiah, the Third Church and All Souls' Church have adopted for study this year the "Lessons on Luke" prepared by Mr. Utter, and noticed by us last month.

Boston, Mass.—The Ministers' Monday Club resumed its meetings on September 19.

—Says the *Commonwealth:* "It is understood that the Standing Committees of the Hollis Street church and of the South Congregational church have agreed upon terms which, if approved by the two societies, will be carried out. The present edifice of the Hollis Street church on Newbury street, will be purchased by the South Congregational society, and Rev. E. E. Hale and his associate, Mr. Hale, will continue as at present. Rev. Mr. Carpenter will retire to accept a professorship and to give his time to literary work."

Beatrice, Neb.—Miss Mary E. Leggett, who has recently conducted a religious study class at Topeka, Kansas, with much acceptance, has been engaged to preach here for three months.

Brooklyn, N. Y.—Rev. John W. Chadwick will not return from Europe until November.

Concord, N. H.—Rev. J. Bradley Gilman, of this city, has been preaching at the school-house of Bashan district, Webster. There is abundance of this school-house work which might be done in New England by those who do not despise the day of small things.

Ft. Wayne, Ind.—This place was recently visited by Missionary Jennings. The feeling among the people is that a liberal society should be started this fall. Efforts will be made to secure the Hebrew Temple for Unitarian services.

Hobart, Ind.—The church at Hobart has just been furnished with a new carpet and other internal improvements. A new organ has also been purchased. The pulpit will be supplied every two weeks from Chicago.

La Porte, Ind.—Prof. W. N. Hailman delivered an excellent sermon recently in the Unitarian church, upon "My Brother and I." The first Sunday in October he speaks on "My Father and I." Dr. Dakin read a sermon last Sunday. The church is prospering.

Moline, Ill.—Rev. Henry D. Stevens, who has recently joined our ministerial fellowship, has been preaching to the Unitarian society here. The *Republican* reports his sermon on "Eternal Life" at considerable length, giving it high praise.

New Orleans, La.—A recent number of the *Daily Picayune* contains an excellent picture of Rev. Charles A. Allen, with a half column sketch of his life and work in New Orleans.

Newport, R. I.—The ladies' society of the Channing Memorial church, cleared over $1,600 by their fair held in August, the largest sum ever realized by their efforts. The money is to be invested as the beginning of a fund the interest of which will be devoted to parsonage repairs. This sum was the result only of legitimate sales of contributed labor.

Oakland, Cal.—The Unity Club began its meetings for the season, Sept. 9th. The work and entertainment for the year are to consist of (1) Courses of public lectures and entertainments to be announced. (2) A course of five free home lectures. (3) Ten evenings devoted to the study of the Political History of the United States, from the Revolution to the Civil War. (4) Four social entertainments devoted to literature, music, the drama, etc.

Portland, Ind.—Missionary Jennings recently preached in this place in the Presbyterian church, morning and evening, the church being without a minister. Good audiences were present at both services. It was the first Unitarian service the great majority of the congregation had ever attended. The invitation to speak in the Presbyterian church came through a young man (one of the trustees of that church) who graduated at Ann Arbor and knew of Mr. Sunderland's work. He therefore advised his people to open their church and admit a Unitarian preacher. The people all appeared greatly pleased with their experiment, and most of the men want to have it repeated.

Richmond, Ind.—Owing to the yearly meetings of the Friends, which are held in September, in Richmond, Unitarian services will probably not begin until November. Mr. Jennings goes to Toledo in October.

Salem, Mass.—Rev. F. B. Mott, a member of the last graduating class of the Meadville school, has accepted a call to the Barton Square church.

Solon, Iowa.—Rev. Arthur Beavis, of Iowa City, lectured here recently. Those who desired to hear him asked for the use of the Methodist church, which was refused. Accordingly a hall was secured and packed with a very large audience. A local paper condemns the action of the Methodist church and sees no reason for its refusal, except fear that Mr. Beavis would set the people thinking.

Uniontown, Kansas.—Rev. J. W. Caldwell, minister of the church of the "Christian" connection here, was recently

tried for heresy by an ecclesiastical council on account of his Unitarian opinions, and condemned. He is about joining the Unitarians and hopes to organize a Unitarian church here this fall.

Washington, D. C.—Rev. R R. Shippen returns soon from his trip to Europe. Rev. O. Clute preached in All Souls' church on September 25.

Waterville, Maine.—The Unitarian society of this city has, since the vacation, adopted the hymn books containing a responsive service published by the Unitarian Association. The members of the society unanimously agree that their service is rendered much more attractive by the use of these books.

Westville, Ind.—On the 12th of September this town, situated about twelve miles from La Porte, was visited by Secretary Jennings, who preached twice in the Baptist church to good congregations. Efforts will be made to have further meetings here.

Wichita, Kansas.—Rev. E. Powell, of Topeka, preached two Sundays, recently, in this large and fast growing young city, where it is hoped there may be a Unitarian society at no distant day.

Winchester, Ind.—Unitarian services were held for the second time in this place Wednesday evening, September 14. Much interest was manifested. The audience voted unanimously to invite Mr. Jennings to speak there again the following week.

Winona, Minn.—Rev. W. W. Fenn, of the last class at Cambridge, preached here during September.

This is to certify that Rev. J. W. Caldwell, recently of the Christian church, has applied to us for fellowship in the Unitarian denomination. We have examined his testimonials and recommend him to missionary service in the state of Kansas (where he is now working) and to the favor and fellowship of any Unitarian whom he may meet.

J. R. EFFINGER,
J. C. LEARNED,
J. T. SUNDERLAND,
Western Committee of Fellowship.

Mr. Henry D. Stevens, of Indianapolis, Ind., has applied to the Committee on Fellowship, appointed by the National Conference of Unitarian and other Christian Churches, for recognition as a minister of the Unitarian church.

The committee are assured of his fitness for the work, and commend him to the fellowship of our ministers and the confidence of our churches.

JOHN R. EFFINGER,
J. T. SUNDERLAND,
J. C. LEARNED,
Committee for the West.

JOTTINGS.

The Michigan Agricultural College at Lansing has fifteen lady students.

To give and to lose is nothing, but to lose and to give still is the part of a great mind.

No sadder proof can be given by a man of his own littleness than disbelief in great men.—*Carlyle.*

If our religion is not true, we are bound to change it; if it is true, we are bound to propagate it.—*Archbishop Whately.*

Says Longfellow: "We often excuse our own want of philanthropy by giving the name of fanaticism to the more ardent zeal of others."

Canon Wilberforce declares that the Irish question is a whisky question; Ireland's whiskey bill exceeding her yearly rent bill by £2,250,000.

"How old are you, my little man?" asked a gentleman of a tot who was less than four years of age. "I'm not old," was the indignant reply; "I am almost new."

The Government of New South Wales having offered 300,000 acres of land to any missionary society that will undertake to civilize the natives, the Pope has directed that immediate attention be paid to the offer in order to forestall Protestant societies.

Says the *Woman's Journal:* Fanny Kemble is living in England. A visit from her is expected at Lenox, Mass., and the people there will give her a warm reception. The clock and bell in the tower of the Congregational church were a present from her.

Mr. Moody is reported as saying that he was in favor of a whole holiday on Saturday during the summer season, and then there would be no excuse for Sunday excursions and Sunday newspapers. As to the influence of Sunday papers he is said to have declared: "You can't pound a sermon into a man with a sledge-hammer after he has got through reading one of those Sunday papers."

Bishop Potter contributes to *The Critic* of Sept. 17 a leading article on "Toynbee Hall," an educational and reformatory institution of a novel kind, located in the slums of London, where college-bred young Englishmen enjoy the opportunity of studying some important social problems at first hand. The Bishop strongly urges the establishment of a similar institution in New York, and appeals to the graduates of our leading colleges to interest themselves in this work.

The London correspondent of the New York *Tribune* says that there is some

probability that the Rev. Stopford A. Brooke, the eminent Unitarian preacher of London, may enter Parliament. At the last election he was asked to stand as the Home Rule candidate for the University of London.

Canon Farrar's official labors are conducted close to one of the lowest sections of London. Within the shadow of Westminster there are multitudes of people who are never inside the walls of any religious meeting-house. How are these people to be reached and brought under Gospel influence? Canon Farrar has come to the conclusion that the most effectual way would be to establish a "brotherhood of evangelists," who would live singly or two by two in the very midst of the poor, in obedience, poverty, and for a certain number of years in celibacy. They should live in poor rooms, in poor streets, mix with the people and make use of simple forms of worship. By such means, he thinks, results might be achieved as wonderful as those achieved by Wesley or Whitefield.

Recently a Quaker was travelling in a railway carriage. After a time, observing certain movements on the part of a fellow voyager, he accosted him as follows: "Sir, thee seems well dressed, and I dare say thee considers thyself well bred and would not demean thyself to any ungentlemanlike action, would'st thee?" The person addressed promptly replied with considerable spirit, "Certainly not; not if I know it." The Quaker continued, "And suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drank out of it thyself, would'st thee?" The interrogated replied, "Abominable. No. Such an offer would be most insulting." The Quaker continued, "Still less would thee think of offering me thy knife and fork to eat with after putting them into thy mouth, would'st thee?" The interrogated answered, "To do that would be an outrage on all decency, and would show such a wretch was out of the pale of civilized society." "Then," said the Quaker, "with these impressions upon thee, why should'st thee wish me to take into my mouth and nostrils the smoke from that cigar which thou art preparing to smoke, after sending the smoke out of thine own mouth?"—*League Journal.*

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